

## FOR SUNDAY READING.

### HAD I BEEN WINGS.

An Answer to a Sign.  
Of the fret and wear  
Of the earth and all its care,  
The frequent disappointments,  
And the pain of life deferred,  
What has life but work and sorrow,  
Dark today and darker to-morrow,  
And the noise of many voices when men's  
cries and sighs are heard.  
And the toll brings no reward,  
And the love and life no regard,  
And who spends himself for others is not  
therefore helped and not weary,  
No! I looked upon all things,  
And I sighed, and I lay down,  
Like a dove, then would I fly from all and be  
at rest.

Thus I thought, for I was weary,  
And the day was very dreary,  
And the quiet of the wilderness was what  
my heart desired,  
And the tears were in my eyes,  
As I read and thought and sighed,  
Did the Father care, I wondered, that the  
child had grown so tired?

Had I wings! But then to me  
As I waited, I saw  
Came an answer, like a trumpet-call, to rouse  
me into life,  
And the half-forgotten duty,  
Rose in stern, commanding beauty,  
And the path led to God, but to nobler  
work and strife.

"They that wait on God at length,  
Shall renew the falling strength."  
(This is the word that came in answer and re-  
buke.)  
"Shall mount up with wings as eagles,  
They shall run and not be weary,  
And along the way of holiness shall walk and  
shall not faint."

Wings! O, there were wings, indeed,  
To be given to me, not as the  
But I might have wings to soar with, not to  
drop in aimless rest;  
For God gave wings to rise  
Ever upward to the skies,  
To the glory of His presence, to the highest  
and the best.

"They that wait upon the Lord,"  
O, the comfort of that word!  
The most tired and that waiting, and the  
I will try in faith, I said,  
And be raised, and my head  
Then the weariness was gone, and the sigh  
was changed to song. —Christian World.

### LET YOUR LIGHT SHINE.

Let Us All Strive to Be Diamond Christians  
Rather Than Charcoal Ones.

The first condition of doing good is  
being good. Character is better than  
usefulness, because it is the highest  
kind of usefulness. Every man ought  
to do four times as much good uncon-  
sciously as he does on purpose. There  
was a real truth symbolized by the  
nimbus around the heads of the saints  
in ecclesiastical art. Who does not  
know some living saint whose head is  
always surrounded with a nimbus? Let  
your light shine, says the Master. The  
first condition of letting light shine is  
having a light. To be luminous is the  
first duty of the Christian. There are  
some people who impress you by their  
rectitude while they equally repel you.  
They send out their virtues, not as the  
sun sends out rays of light, but as a  
hedgehog sends out his quills. They are  
irritatingly good. The little girl  
who did not want to go to Heaven if  
grandpa was going there only spoke  
out what a good many people have  
felt. You have consecrated yourself  
to Christ, and you have a great deal  
of Christian service. What can you  
do? Be a Christian. If you are a thor-  
ough Christian you will be an attrac-  
tive one. The fruits of the spirit are  
love, joy, peace. These are fruits every  
one likes—sinners as well as saints.  
Be a loving brother, sister, father,  
mother, neighbor. Be joyful; that is,  
full of joy. Carry joy in your heart,  
and let its light shine in your counte-  
nance. Diffuse joy as a flower diffuses  
fragrance. Let your merry heart do  
good like a beneficent medicine. A  
gloomy Christian is almost a contra-  
diction. A selfish one. Let the  
peace of God keep you in perfect peace.  
So be a peace-maker; not by selling  
yourself to make peace, but by abiding  
in it yourself. A peaceful heart throws  
out a quarrelsome disposition as a sum-  
mer's sun a sunbeam and diamond are the same  
material—carbon. One absorbs the  
light, the other reflects it. There  
are charcoal Christians and diamond  
Christians. Examine their creeds, they  
are the same; examine their religious  
experiences before a church committee,  
they are the same. But one is good  
and the other glistering; one is dark,  
the other luminous. The first thing for  
a young Christian to do, looking about  
for some means of doing good, is to  
look to himself and see to it that he is  
a diamond and not a charcoal Chris-  
tian. Arise, shine, for thy light  
cometh: this is the message of the prophet  
to Christian men as to Christian na-  
tions. A good wine does need a bush;  
but no bush will make good wine out  
of poor. If Christians would give more  
attention to the wine and less to the  
bush it would be a great advantage to  
the world. Immigration societies have  
brought a great many immigrants to  
this country; but the best immigration  
agency is the letter of Biddy, the cook,  
or Hans, the gardener, telling of good  
fortunes won and urging brother or  
sister to come over and share them.  
America is its own best advertiser.  
If a man has a religious experience  
worth having, his friends and neigh-  
bors will find it, without advertising;  
and if his religious experience is not  
worth having, no advertising will com-  
mend Christianity to them.

In general, the character which is in-  
spired by conscience is repellent; the  
character which is inspired by love is  
attractive. Dr. Hopkins, if we are not  
mistaken, has shown that conscience  
is not intended as a propelling power,  
but as a regulative power. When in a  
Christian it is transposed to its proper  
character, it is a great help. The fruits  
of conscience are not love, joy, peace. If  
a man fixes on some standard outside  
himself, and by the whip and spur of  
conscience endeavors to compel him-  
self to conform to it, his life will not  
be keyed to love. He will not be kind,  
tender, sympathetic; his life will be  
cold, severe, critical. He will not  
have joy. He will be always compar-  
ing his life with his ideal, and always  
more or less unhappy because the ideal  
and the life are so far apart. He will  
only be happy when he forgets that he  
is religious. He will not have peace.  
His life will be a constant strife be-  
tween his ideal and his actual, between  
what he would do and what he does  
do. He will live in the seventh of Ro-  
mans. His song will be:  
"Wretched man that I am! Looking  
at the charter in the history  
of religion, which conscience has  
written, and which include the  
Inquisition, the monastic system, and  
the great religious wars, one might  
almost say: The fruits of conscience are  
hate, sorrow and battle. To be a lu-  
minous Christian one's life must be spi-  
ritual; the secret and source of it must  
be, not force of will compelling, but  
force of love compelling. Let your light  
shine; but you can not if you have no  
light. The first condition of Christian  
usefulness is an acquaintance with  
Christ, the living Christ, the second,  
having found Christ, and being in Him,  
is to let Him shine. How can you

serve Christ? First, be a Christian,  
not merely a religiousist; second, being  
a Christian, just be yourself—that is,  
let the Christ in you shine. Do not re-  
press Him, do not confine Him to the  
closet and the class-meeting. Christ  
has told us the secret of his own use-  
fulness, and so intimately to us the se-  
cret of our own: "The Father that  
dwelleth in Me, He doeth the works."  
My canary renders the very best  
service he can render by just being a  
songful canary and singing all the day  
long, without once thinking whether it  
will do good or whether there is any one  
present to listen. —Christian Union.

### CRAMPED AND FETTERED.

Although Earthly Circumstances May  
Confine Him, Every One May Develop  
Toward Heaven.

"My life is cramped by my circum-  
stances," said one. "I have aspira-  
tions as lofty as those of any one else,  
and my powers, if not remarkable, at  
least seem equal to greater deeds than  
I have the opportunity to accomplish.  
I am fettered by my position in life.  
No wonder I am discontented."

To this honest, but somewhat unduly  
impetuous exclamation, replied the  
wise friend addressed, in words like  
these: "Yes, in one sense you are  
cramped and fettered. You can not be  
or do what some others can, absolutely  
speaking. You can not win the  
honors and influence which they can,  
nothing never heard of and talked  
about by men as they are sure to be.  
It is not true that God wants a great  
many people to be 'cramped and fet-  
tered' in this sense? Is not their work  
in the world to show their fellowmen  
and women, how, by the very nature  
of their lives, how noble and use-  
ful lives may be which are limited  
by circumstances, confined within a  
narrow round of duties, and those not  
wholly congenial? Is there any unfet-  
tered life, after all, more glorious than  
that which exhibits the beauty and  
value of holiness in just such limita-  
tions as yours?"

"Do you not need to remember,"  
continued this wise and tender friend,  
"that in another, and a not less im-  
portant sense, you are as free and un-  
trammelled as any soul who ever  
was created? You have an absolute  
incalculable opportunity and power of  
spiritual growth and usefulness in the  
sphere in which you have been placed.  
You may develop indefinitely, if you  
will, towards Heaven. Your circum-  
stances may hinder, or prevent your  
growth, on every earthly side; but  
nothing can hinder you, on the side  
of growing upwards, and in the  
moral as in the natural world the high-  
est growths are those which can be  
seen farthest. If Heaven beholds and  
can applaud you; if the Lord, who  
lived and died for you, witnesses in  
you a Christian fidelity, what else can  
Heaven give you? You have a sphere  
in life, limited though it be, full  
of the beauty of willing and  
thorough service, will not His com-  
mendation be as cordial as if you had  
been assigned a larger place in human  
view, but had filled it no better—  
perhaps not as well, because of its very  
limitations? Al! they are not often to  
be envied who seem to have the  
amplest opportunities and powers!"

Then the two friends were silent.  
But the heart of the former, who had  
felt "cramped and fettered," was com-  
forted. —Congregationalist.

### NOT BY THE NEAR WAY.

Grand and Helpful Words to Those Who  
Are Following the Long Road Travelled  
by Christ Himself.

Why is it that I am not suffered to  
come to Thee by the near way? Where-  
fore am I forced to seek the promised  
land through the longest road—the  
road of the wilderness? There are  
times when I almost seem to have  
reached Thee at a bound. There are  
flashes of thought in which I appear  
to have entered already into thy rest.  
I am caught up to meet Thee in the air,  
and the world fades away in the far dis-  
tance, and I am alone with myself. But  
the rapture and the solitude are short-  
lived. The world returns again with  
double power, and a cloud falls over  
the transfiguration glory; and at the  
very moment when I am saying: "Me-  
thinks it is good to be here," a voice  
whispers in my ear: "Go back and  
take the journey through the wilder-  
ness."

My soul, thou must not murmur at  
that message; it is a message of love  
to the wilderness. Thou hast need of  
the wilderness, and the wilderness has  
need of thee. There are thorns in the  
desert which must be gathered ere she  
can rejoice and blossom as the rose,  
and the gathering of her thorns shall  
be the gathering of flowers to thee.  
Thou wilt not be without the thorn.  
To be caught up to meet thy Lord in  
the air would be too much exaltation;  
it would lift thee above the sympathies  
of the toiling crowd. Better to meet  
thy Lord in the wilderness than in the  
air. Thou wilt find him traveling by  
the long road—the road of the wilderness.  
Join thyself to the journey of the Son  
of Man. Help Him to carry His burden  
of human care over the wastes of time.  
Enter into fellowship with that cross of  
His which was the pain of seeing pain, and  
verily, love shall make the long road short;  
thy feet shall be the feet of the rose;  
the crooked paths shall be made straight  
and the rough places shall be made plain;  
for the glory of the Lord shall be re-  
vealed, and the glory of the Lord is  
love. —Dr. Matheson, in Moments on the Mount.

### CHOICE EXTRACTS.

—Cultivate consideration for the feel-  
ings of other people, if you would  
have your own injured. —Chicago  
Express.

—Though men's persons ought not  
to be hated, yet without all peradventure  
their evil practices justly may be.  
—Baptist Weekly.

—Till a man can judge whether  
they be truths or no, his understand-  
ing is but little improved; and the men  
of much reading are greatly learned,  
but may be little knowing. —Locke.

—Every thing holy is before what is  
"holy"; guilt presupposes innocence;  
angels, but not fallen ones, were cre-  
ated. Hence, man does not properly  
rise to the highest but sinks down  
from it, and then afterward rises again.  
A child can never be considered too in-  
nocent and good. —Richter.

—The ideas, as well as children of  
our youth, often die before us, and our  
minds represent to us those things to  
which we are approaching, where, though  
the brass and marble remain, yet the  
inscriptions are effaced by time, and the  
images molders away. The pictures drawn  
in our minds of the future, and it is not  
things refreshed, vanish and disappear.  
—Locke.

## JESUS BETRAYED.

International Sunday-School Lesson for  
October 3, 1886.

(Specially arranged from S. S. Quarterly.)  
John 18:1-41; commit verses 4-8.

1. When Jesus had spoken these words He  
went forth with His disciples over the brook  
Cedron, and so intimately to us the se-  
cret of our own: "The Father that  
dwelleth in Me, He doeth the works."  
My canary renders the very best  
service he can render by just being a  
songful canary and singing all the day  
long, without once thinking whether it  
will do good or whether there is any one  
present to listen. —Christian Union.

2. And Judas also, which betrayed Him,  
knew the place for Jesus of old, because he  
thither with His disciples.

3. Then Jesus received a band of  
men and officers from the chief priests and  
Pharisees, cometh thither with lanterns and  
torches and weapons.

4. Jesus, therefore, knowing all things that  
would come upon Him, went forth, and said  
unto them: Whom seek ye?

5. They answered Him: Jesus of Nazareth.  
Jesus saith unto them: I am He. And Judas,  
also which betrayed Him, stood with them.

6. As soon then as He had said unto them,  
I am He, they went backward, and fell to the  
ground.

7. Then asked He them again: Whom seek  
ye? And they said: Jesus of Nazareth.

8. Jesus answered: I have told you that I  
am He; if therefore ye seek Me, let these go  
their way.

9. That the saying might be fulfilled, which  
He spake: Of them which thou gavest Me,  
I have lost none.

10. Simon Peter drew a sword and drew  
it, and smote the High Priest's servant, and  
cut off his right ear. The servant's name  
was Malchus.

11. Then said Jesus unto Peter: Put up thy  
sword into the sheath; the cup which My  
Father hath given Me, shall I not drink?

12. Then the band and the captain and offi-  
cers of the Jews seized Jesus, and bound Him.

13. And led Him away to Annas first; for  
he was father-in-law to Caiaphas, which was  
the High Priest that same year.

14. Now Caiaphas was he which gave coun-  
sel to the Jews that one man should die for  
the people.

TIME—From midnight till three o'clock  
Friday morning, April 7, A. D. 30.

PLACE—The garden of Gethsemane and  
the place of Caiaphas.

PERSONS—Jesus, Annas, Malchus, Mark,  
14:29-34; Luke 22:39-53.

CIRCUMSTANCES—After Jesus' prayer they  
sang a hymn, thus closing their long and  
blessed meeting, and went out into the  
streets of Jerusalem, toward the mount of  
Olivet.

HELPS OVER HAND PLACES—1. Brook Ce-  
dron; or Kidron, a ravine, a brook in the  
rainy season that ran between Jerusalem  
and the mount of Olivet. Eleven to twelve  
o'clock. A garden; Gethsemane, on the  
lower slope of the mount of Olivet. We  
love to think of this "garden" as the place  
where Jesus "often" not merely on this  
occasion, but perhaps on previous visits to  
Jerusalem—gathered with His disciples.

2. A quiet resting-place, for retirement,  
prayer, perhaps sleep, and a resting-place  
also where not only Jesus, but His disci-  
ples, may have been wont to meet the  
Master. It probably belonged to friends  
of Jesus. Here Jesus uttered His agonizing  
prayer three times, from twelve to one  
o'clock Friday morning.

3. What was the Cause of His Anxiety? (1)  
He was bearing the sins of the world. (2)  
He, the human Jesus, was facing death in  
his most terrible form. (3) He was doing  
this voluntarily, leaving His kingdom to be  
founded by others, while He was re-  
moved like a criminal. (4) The tempter  
no doubt assailed Him with his most ter-  
rible darts. (5) He may have had human fear.  
lest He should fall in the trial upon the cross  
the salvation of the world depended.

THE TRIUMPH. His prayer was answered.  
(1) An angel came and strengthened Him.  
(2) He was delivered from His fear. (3)  
He received the peace and calmness of per-  
fect faith and a submissive will. (4) He  
was strengthened to go on with His work  
of redemption, to save millions of souls.  
to glorify God. The cross was changed  
into a crown. Gethsemane into Paradise,  
laying down His life for the world.

4. A band of Roman soldiers from the  
tower of Antonia. About one o'clock. A  
Jesus kneeling; He went willingly, conscious  
of all that was before Him. He was prob-  
ably here when Judas gave him his betrayal.  
5. The saying: spoken in chapter 17:12.  
This was one fulfillment. 10. Peter smote  
... cut off his right ear: Peter was rash in  
his bravery. This act was likely to cause  
the disciples to be arrested as rebels, and  
to make Jesus Himself a rebel against  
Rome, and His kingdom a temporal  
kingdom. Jesus destroyed the evil  
effects by healing Malchus. 12. Took Jesus:  
then all the disciples forsook Jesus, and  
fled. 13. Annas: formerly High Priest, and  
now very influential. He was a relative  
of Caiaphas, the High Priest, who first im-  
prisoned Him, then called the Sanhedrim  
(two to three o'clock), and they decided  
He must die. During this hour, Peter three  
times denied His Master, who was in the  
hall opening into the court where Peter  
and John were arrested. His enemies re-  
joiced.

GOLDEN TEXT—The Son of Man is be-  
trayed into the hands of sinners.—Mark  
14:41.

CENTRAL TRUTH—To all come hours of  
conflict and darkness.

PRACTICAL SUGGESTIONS.  
1. Every life has its Gethsemane of sor-  
row and conflict, and may have its vic-  
tories.

2. In Gethsemane we are taught the  
nature of true prayer and its answer.

3. It is said for the Church to be sleeping  
while Christ is suffering and praying.

4. Such sleep leads to desertion and de-  
nial.

5. Every one in Jesus is safe. He has  
never lost one.

6. There is a wrong as well as a right  
zeal, and the wrong brings harm where it  
would do good.

7. The world at times seems to conquer,  
and to have God's people in its power, but  
at these very times it is an instrument for  
advancing God's truth.

8. It is dangerous to follow Jesus afar  
off. (1) It leads into temptation; (2) it is  
away from the source of help and victory;  
(3) it leads to a fall, and to the bitterness  
of sorrow.

REVIEW EXERCISE.  
1. Where did Jesus go after the prayer in  
the upper room? Ans.—To Gethsemane on  
the Mount of Olivet. 2. What did He do  
there? Ans.—He prayed, and sought for  
strength to endure what was before Him.

3. Who betrayed Him there? Ans.—Judas  
Isacariot, with a kiss of friendship. 4. What  
did the other disciples do? Ans.—They all  
forsook Him and fled, and Peter soon after  
denied Him. 5. Why did Jesus go there?  
Ans.—They took Him to the High Priest to  
be tried and condemned.

—During the war there were many  
scuries and jokes about substituted. A  
party of men who had returned from the  
war were boasting before one who had  
stayed at home of all they had done  
and undergone. "Ah," replied the  
man who had stayed at home, "this is all  
very fine and patriotic; but after all, you  
came back, not knowing of my substitute  
who was whitening on the sands of the  
James river." —N. Y. Times.

—I believe every man deserving  
the name of a man has the blues some-  
times," said Rev. T. W. Jeffery, in the  
Elm street church. "With all the anxie-  
ties of the present and possibilities of the  
future facing him, not knowing what to  
do next, and with the pressure of  
labor on his frail body, he is some-  
thing more than a man or less than a  
man who never has the blues." —To-  
ronto Globe.

—A couple of farmers near Elberton,  
Ga., got into a heated argument about  
the time for the change of the moon,  
one day recently, and an exciting fol-  
lowed. Both men were badly  
punished, but each is still confident as  
to the programme which the moon will  
follow.

## TEMPERANCE READING.

### A DISGRACEFUL END.

"Oh my! oh my!" said the pretty eye,  
"I feel bad enough to have a good cry.  
I thought I was meant to be used for food,  
and was planted and grown to do some good.  
But now, when I've done my best, just look!  
I'm converted into a nasty drink."  
I really don't think I'd have grown at all."

A stalk of corn bowed its graceful head  
and sighed: "I almost wish I were dead!  
For the same disgraceful fate, I fear,  
I shall every evening reap."  
"Is a burning shame to use us so,  
And force us for such a base purpose to  
grow?"

A murmur arose on the summer air,  
A murmur of sorrow, and grief, and despair,  
Among the hop-vines, as they trembled with  
fear.  
For they knew they were doomed to make ale  
and beer!

And they mourned that in all their beauty and  
virtue,  
They must be on the brewers' and drunkards'  
side.

Then the grape-vines and apple-trees looked  
around  
And shook their tops to the leaves to the  
ground  
And shook the old and the young and the  
vine.  
He should make in the fall from each tree and  
vine.

### A NATION'S INVESTMENT.

What It Amounts to in Crime, Poverty,  
Disease and Misfortune—The Portentous  
Estimate Made in Dollars and Cents,  
Not in Blasted Lives.

It is an admitted fact by the highest  
medical authorities of the United States  
that there is a vast and rapid increase  
in the criminal, defective and insane  
classes of our population. The in-  
crease does not depend upon the natu-  
ral growth of the population of the  
country, but goes on much faster.

There is a constant and alarming in-  
crease of the ratio which the total of  
these three classes bears to the total  
population of the country.

It is an equally admitted fact that three-  
fourths of the crime in our  
land is the result of intemperance, of in-  
fluence in intoxicants. Three-fourths of  
the enormous total cost of the ponderous  
police and criminal court machin-  
ery of the country is directly charge-  
able to the account of rum.

Likewise it is an open and acknowl-  
edged fact that three-fourths of the  
cases of insanity in our asylums and  
almshouses are also the result of rum.  
The percentages given by the various  
investigators, in various asylums of our  
country, run from fifty per cent.—one-  
half—to ninety per cent! We take  
therefore the average of the percentages  
given by these various au-  
thorities. Not only is it meant that the  
insanity results directly from the  
effects of rum-drinking on the patients'  
part—though these cases are many,  
and the chief of any asylum can point  
out a large share of rum's direct vic-  
tims among his patients, but it is the  
result of loss of social standing, of  
wealth, upon the wives of drunkards,  
and of a thousand other proximate  
causes which have their origin in the  
accursed rum traffic.

Also it is an admitted fact by all ex-  
perts, that idleness and insanity, es-  
pecially the former, are the heritages of  
woe to the children of drunkards. A  
child begotten by an intoxicated parent  
is very liable to be an idiot. Where  
the parent is a confirmed drunkard,  
his physical system soaked and perme-  
ated with rum, his withering influence  
constant in the blood, brain and nerves,  
if the unfortunate child escapes idleness  
and insanity, then epilepsy, mel-  
ancholia, and the long train of incurable  
and obscure nervous diseases are liable  
to be the inherited result; or the child  
may be a cripple, or dumb, or blind.

Nay, more, that mysterious law by  
which a hereditary curse so often skips  
over one generation only to reappear  
in full vigor in the second generation,  
often comes into play, and where the  
children of sots themselves escape,  
their own children pay the awful pen-  
alty of their grandfathers' slavery to rum.

The result of all this is, that the  
criminal, the insane, the idiotic, the  
dumb and dumb, are increasing at a  
greater rate than the mass of the popu-  
lation; and year by year the burden  
of their maintenance is thrown upon  
the shoulders of the State.

Our prisons are enlarged to  
find cells for the increasing criminal  
classes; our asylums and hospitals are  
being daily added to that room may  
be found for the insane and defective  
classes; our poor-houses are constantly  
crowded with the homeless and help-  
less. And rum is the great cause of  
the State's being compelled to imprison  
or care for at least three-fourths of the  
sum total of all these people.

The system by which these people  
are supported divides the authority up  
so completely that the average citizen  
is entirely ignorant of the enormous  
total of the burden which is thus  
thrown upon the State—or rather upon  
the tax-payers. Leaving the moral  
side of the matter out of sight, let us  
look at its pecuniary relations, and find  
out approximately what rum costs the  
people of the United States in the di-  
rect way—for it is to be remembered  
that this expenditure is entirely aside  
from the enormous direct annual out-  
lay for rum.

According to the census of 1880,  
there were 450,000 insane, idiotic, deaf,  
blind, cripples and criminal lunatics.  
These cost the people of the country,  
on an average, not less than  
\$175 per year each, directly and indi-  
rectly. This makes a total of \$78,750,-  
000 a year. This is a per capita tax of  
\$1.60 on every man, woman and child  
in the country, and may be, in our  
taxes and otherwise, almost with-  
out our knowledge. And it is abso-  
lutely certain that a large share of this  
—at least three-fourths—is due entirely  
to rum.

Let us take the business way of esti-  
mating this burden. It is a common  
method among business men, in figur-  
ing upon some annual, regular ex-  
penditure, to find what principal it  
represents. Well, \$78,750,000 a year  
is the interest at three per cent., on  
\$2,591,666,666. This principal is so  
vast that we can reach its size only by  
saying that the nation's bonded debt,  
on September 1, was only \$1,-  
201,015,112. Hence the \$78,750,000 a  
year we pay represents the interest, at  
three per cent., on over double the  
bonded debt of the United States.

That is to state the matter in another  
shape, and in a more forcible way. Our  
debt, insanity and misfortune is twice  
that invested in our national debt.  
People sigh over the burden of the lat-  
ter; let them wake to the realization  
that rum is the chief factor in a per-  
manent debt already twice as large,  
and increasing in ratio faster than the  
National debt population!

Let us make another comparison. In  
1880, the total permanent investment  
by our railroad companies, including  
the construction and equipment of all  
the lines in the country, their lands,  
stocks, bonds, telegraph lines, etc.,  
amounted to \$1,185,445,800. Our in-  
vestment in crime, poverty, disease  
and misfortune is about half that of the  
railroads—and the first cost of prisons,

penitentiaries, hospitals, asylums,  
almshouses, etc., the annual repairs  
and the interest on these sums, are all  
left out of the one side of the account.  
By the census of 1880, also, the valua-  
tion of the yearly product of all our  
manufacturing industries was given as  
\$5,369,579,191. If half of this set aside  
as a permanent fund for the care of  
our criminal and dependent classes, at  
3 per cent., the interest would all be  
absorbed each year in that way, and  
each succeeding year would show an  
increasing deficit—for the expense in-  
creases with their number, and this is  
increasing faster than the population  
of the country.

Once more: The census report be-  
fore mentioned gives the total annual  
value of the farm products of the  
United States as \$2,447,538,658. The  
entire product of all the farms of the  
country, therefore, in one year, would  
be taken to make a fund which, put on  
interest at 3 per cent., would produce  
interest enough to care for this class of  
our population.

The total valuation of all the taxable  
property of the State of Ohio—for  
real estate and personal property—for  
the year 1883 was \$1,673,265,871.

Hence, if the taxable property of all  
the States were made the principal of  
a fund bearing three per cent. interest,  
it would not bring in enough to  
support the criminal and dependent  
wards of the people in the whole  
United States. It would have to be  
increased over one-half—by about  
\$900,000,000—to bring a sufficiently  
large return.

These calculations are astounding,  
but they are nevertheless true. The in-  
direct burden of the rum traffic is great-  
er yet. Both are increasing, and increas-  
ing at a more rapid rate than the popu-  
lation of the country. Is it not time to  
call a halt? Is it not time to set  
bounds to this increase? —Toledo Blade.

### TEMPERANCE INCREASE.

How the Moral Sentiment of the Country  
Has Changed Within a Generation  
Regarding the Drink Habit.

In nothing, perhaps, has society un-  
dergone a more beneficent change than  
in the matter of the drinking habits.  
It is not long since active, aggressive  
work in its behalf began, and yet it has  
been successful in a way that is re-  
markable. It is not uncommon to hear  
somebody say it has "failed," but he is  
one wholly unacquainted with a history  
of the habits of the past. Men in  
middle life can easily remember when  
it was the practice to have whisky at  
nearly all public meetings, and when the  
drunken crowd upon the sidewalks and  
tables of the best people. To drink  
was the common practice, and not to  
drink was an eccentricity. Nearly  
every store, even in the most moral  
communities, had liquor as an article  
of barter for the convenience of  
customers. It was not wine-drinking  
that was popular, but whisky-  
drinking. The people believed, not  
simply in something to cheer or make  
glad their hearts, but in whisky, mad-  
dening and destructive